Nyuwun Pangapunten: Local Genius of Javanese Society in Speaking on Web Application of Javanese Corpus

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Abstract. In Javanese society, an apology expression tends to be initially stated in the beginning of a speech, even though the speech is not necessarily wrong. An apology expresses a remorse for having hurt or disturbed the interlocutor. This research aims to explain the strategy of apology expression (nyuwun pangapunten) as a local genius of Javanese society in having a conversation. This study focuses on the function and use of apology speech acts in Javanese. The data of this research are retrieved from a web application of Javanese corpus at www.korpus.ui.ac.id; it is a collection of words of Javanese language from written sources, both printed and online media from various regions in Java from 1950 to 2010. The words are processed by using AntConc application. The discussion about the function and use of the apology expression strategy is held under the theory of politeness. The results of this research prove that the use of an apology expression in Javanese does not only serve to express refusal and to start conversation, but also is used to ask permission to perform something.

Keywords: *local genius, web application, corpus analysis, speech strategy, politeness*

1. INTRODUCTION

In the Javanese-speaking society, an apology expression tends to be initially stated even though the speech is not necessarily wrong [1]. An apology expresses remorse for having hurt or disturbed the interlocutor [2]. According to [1], an apology speech act places its main role on the speaker. An apology expression may arise when there is an impoliteness in communication. The impoliteness in using a language cannot be separated from the concept of self-image. Positive face is a positive image possessed by someone indicated by the recognition and honor of his/her wish, while the negative face is the desire of a person to act and free from the obligation to perform something [3]. Thus, speakers have a burden to be more polite, because they have to maintain the feelings and desires of the interlocutors; as not to threaten their positive or negative face.

Researches on apology speech acts have been conducted by [4] and [5]. Both studies discussed the strategy of apology speech in Javanese society. The research conducted by [4] explains that the strategy of apology speech acts can be performed in veiled manner. The strategy is classified into two, namely direct *samudana* 'veiled' and indirect *samudana* 'veiled' strategies. The research conducted by [5], states that the strategy of apology speech act which

is mostly performed by speakers are *anticipatory apology* and *remedial apology*. The factors that trigger the two apology strategies are related to spatial elements, time, conversation, incompetence, and showing the advantage of others. The research conducted by [3], on the manifestation of face threatening act of impoliteness in the language use in religious realm. The research [3] shows that there is a speech that only threatens the positive face; that only threatens negative face; and also that threatens both.

An apology expressions are not only used when speaker makes mistakes to interlocutor, rejects an offers, and fails to fulfill interlocutor's wish, but also be used to ask permission to perform something. This practice of speaking is recorded on the web www.korpus.ui.ac.id. The web application of Javanese corpus contains a collection of Javanese words from written sources, both printed and online media from various regions in Java from 1950 to 2010. Until now, the web application has accommodated more than two million words.

This research tries to explain the strategy of apology expression (*nyuwun pangapunten*) as a local genius of Javanese society in speaking. Therefore, this study focuses more on the function and use of apology speech acts in the web application of Javanese language corpus. The function and use of apology speech act in Javanese is obtained from the corpus of Javanese. In this web application of Javanese corpus, the language used by Javanese speakers is obtained. Thus, the function and use of apology speech act in Javanese society can be found.
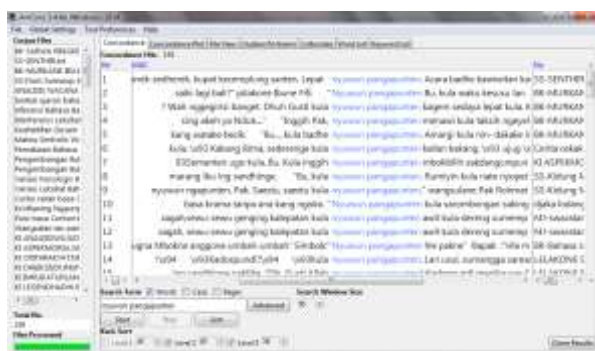
2. RESEARCH METHOD

The data of this research are retrieved from the web application of Javanese language corpus at www.korpus.ui.ac.id. The words are processed by using the *AntConc* application. *AntConc* is a word processing application of corpus data. The application is used in analyzing texts to draw a certain pattern in a language. The list of words chosen by the researcher are *nyuwun pangapunten*. Not only *nyuwun pangapunten* that is chosen by the researcher, but also there are *sepurane, njaluk sepura, njaluk pangapura, pangapura, nyuwun pangapura, pangapunten, dan pangaksami*. To observe the context of use of *nyuwun pangapunten*, the researcher uses the concordance feature. Thus, it is possible to know the context of use of *nyuwun pangapunten* in the corpus of Javanese language.

3. RESULT AND DISCUSSION

Based on the Javanese language corpus web application, some data about expression of apology in Javanese with various speech levels and form variations are found. The form variation of the data are *sepurane, njaluk sepura, njaluk pangapura, nyuwun pangapura, nyuwun pangapunten, ngapura, ngapunten,* and *pangaksami*. In the Javanese language corpus web application, the use *nyuwun pangapunten* has the highest frequency. This is because the form of *nyuwun pangapunten* is used to speak to the someone who is older and more respected by the speakers or not equal, in the speech level of *krama*, and in formal situation context. In the other hand, *njaluk pangapura* (which also has high frequency in Javanese language corpus web application) is used to talk to younger friends, or friends of the same age, in non-formal situation context, and in the speech level of *ngoko*. The form of *pangaksami* has quite frequent occurrence in Javanese language corpus web application. This is because this form is the most widely used in speech discourse as an opening or closing speech. The form variation of *ngapura* has a few occurrences, because this form is used in the context where the speaker gives a forgiveness to interlocutor. The form of *ngapunten* is also rarely occurred, due to the fact that this form is similar to *nyuwun pangapunten*. The *ngapunten* form is a variation of

nyuwun pangapunten. The form of *njaluk sepura* is the least occurred form in Javanese language corpus web application, because this form appears in an indirect sentence that is not in the conversation. Despite that, the three forms of *ngapura, ngapunten,* and *njaluk sepura* appear in the context of formal and nonformal situations, at the speech level of *ngoko* and *krama*, and between equal and unequal speakers. Here is an example of web application and *AntConc* which is used to see variations of *nyuwun pangapunten* as well as its function and usage in the Javanese language corpus web application.

Picture 1. The Example of Word Processing Application *AntConc*

Picture 2. The Example of Javanese Corpus in Web

3.1. To Express Refusal

In expressing refusal, Javanese usually convey it indirectly [7]. By communicative approach, speakers will know which utterance is the most appropriate to express the refusal. The following example is an expression of apology used to express refusal to interlocutor.

(1) *Matur nuwun Mbok, **nyuwun pangapunten**. Kula mboten pamit badhe nyipeng*
Thank you, *Mbok* 'Mom', sorry. I didn't ask permission that to stay overnight.

The sentence above is an example of the use of an apology to express refusal toward an offer and request from interlocutor. The words that show the form of refusal are *mboten pamit* 'did not ask permission'. In the context of example (1) the interlocutor offered the speaker to stay overnight at his house, but then was answered by the speaker with *kula mboten pamit badhe nyipeng* 'I did not ask permission to stay overnight'. This has shown a refusal because the

speaker revealed that he had not asked for an overnight permit, so the speaker had to go home. Therefore, the speaker indirectly refused the interlocutor's offer to stay at his house.

Based on this, it is known that an apology expression can be used to refuse interlocutor's offer and request. This is in accordance with the concept of positive and negative face threatening acts. According to theory [6], speakers who reject an offer and request of interlocutor, it means that the speaker threatens the interlocutor's positive face. If the speaker refuses interlocutor's offer, it means that he/she threatens the interlocutor's positive face. This is because the interlocutor's wish is not fulfilled by the speaker. Threatening interlocutor's positive face is an impolite act. Therefore, an apology expression serves to reduce the threat to interlocutor's positive face.

3.2. To Start Conversation

In the Javanese-speaking society, an apology tends to be initially stated even though the speech is not necessarily wrong [4]. One of the functions of apology expression retrieved from the Javanese language corpus is to start the conversation. The following example is an apology expression used to start the conversation

(1) *Nyuwun pangapunten Pak-Bu badhe matur*
Sorry, Sir/Mam, I want to talk.

The example above is an apology used to start the conversation with interlocutor. The words used to start the conversation are constructed in a form of apology expression *nyuwun pangapunten*. In the context of example (1), the speaker says that he wants to talk to interlocutor through a phrase *Sir/Mam, I want to talk*, that is preceded with an apology. This shows that speaker does not want to disturb the activities or be a burden to interlocutor, which may cause refusal of the speaker's request. Therefore, the speaker convey an apology in the hope that his request would be appreciated by interlocutor.

Apology expressions in Javanese are not only used when someone makes a mistake, but can also be used to start conversation. In this case, an apology expression is included in phatic utterance used to start, close, and maintain the communication between speaker and interlocutor [8]. Phatic utterance is also used to establish social relations. Therefore, an apology expression in this case is used to show the speaker's politeness because he assumed that he has disturbed activities and caused a burden to interlocutor. By this, the relationship between speaker and interlocutor can still be established harmoniously.

3.3. To Ask Permission to Perform Something

The aims of politeness in language use are to make a fun communication, to not threaten the positive and negative face, and to use the language effectively; in order to be easily understood by interlocutor [8]. An apology expression is not only used when someone makes a mistake, but is also used to ask permission to perform something. The following is an example of an apology utterance used to ask permission to perform something.

(1) *Iki ladenana dhisik tamune. **Ngapunten**, nggih, Mas, kula perlu dhateng wingking rumiyin!*
Serve this guest first. Sorry, Mas, I have to go to the back first!

The example above is an example apology expression used to ask permission to perform something. This can be observed from the phrase *kula perlu dhateng wingking rumiyin* 'I have to go to the back first'. In the context of the example (1), the speaker speaks to another interlocutor to serve the guest with the phrase *iki ladenana dhisik tamune* 'serve this guest first'. In that context, the speaker talks to the interlocutor that he has to leave his place, and say *kula perlu dhateng wingking rumiyin* 'I have to go to the back first'. The conversation between speaker and interlocutor is interrupted when the speaker says that he has to go to the back. In this case, the speaker must leave so he/she cannot continue the conversation. Therefore, the speaker ask interlocutor's permission to go to the back.

Based on this, it is known that an apology expression can be used to ask permission to perform something. In this context, it relates to the language function that is used to maintain the continuity of relations between its users [9]. In communicating, speakers must adjust their speech in accordance with the situations and conditions; clear and easy to understand by interlocutor. As the result, interlocutor can capture the implied and explicit intention of the speaker [10]. In this case, an apology expression is implied meaning. The speaker asks an apology because he interrupts the conversation he is having with the interlocutor. Interrupting a conversation is an impolite action, and this action may be offensive to interlocutor. So, the expression of apology is proposed to improve the relationship with the interlocutor.

4. CONCLUSIONS

The results of analysis on web application of Javanese corpus in this research prove that an apology expression in Javanese is not only used to express refusal, but is also used to ask permission to perform something as a form of politeness strategy. This politeness form arises when an expression of apology is used to express refusal. This is a strategy to maintain interlocutors' self-image in order to avoid threats to their positive and negative faces. So, the interlocutors can feel safe and their desires are acknowledged.

The politeness in language described above is used by observing interlocutor's context; age, status, and the use of speech levels of Javanese (*kurmat*). The politeness in language from *Nyuwun Pangapunten* uttered by the speaker reflects the speaker himself, because the language shows his polite personality (*ajining dhiri dumunung saka lathi*). Therefore, by the politeness in language on every speech results in a harmonious and mutually respectful relationship between speaker and interlocutor that can create a peaceful world (*memayu hayuning bawana*) [11].

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